inner consciousness, should find themselves projected once again on the external world as a live sentient membrum, covering all objects and things that attracted out notice, have we the right to call that sentience anything other than our own? Of course, not. But, then, if we chanced to find in that sentience reflections from some ulterior source, such as could not have been the outcome of our own individual experiences, past or present, we must admit that there has been outside intervention or intercep-tion : we may safely posit some other individual or individuals colliding or cooperating with us in omnipresent and omniscient aspects. But till then there seems no reason why we should take the external reflections for anything other than ourselves, even though the responses seem to make themselves felt through the medium of forms previously known to us but not our own. Time, the Divider of all is, as we know, constantly and incessantly cutting into our con-sciousness from all sides and at all angles, so as to transform the homogeneity and

uniformity
of its nature into a heterogeneous
medley of
diversities; as a result of which we
experience
this infinite variety and multiplicity,
immanent